

# The Sun

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## Mr. Towne's Platform.

The Hon. CHARLES ARNETT TOWNE, whose Democracy is by Silver Republicanism out of Republicanism, has written a platform for the St. Louis convention. Any sketch of this should be received kindly, but Mr. TOWNE's proposal that the Democratic party guarantee ultimate Statehood or independence to "colonies or dependencies" of the United States seems decidedly premature. He speaks of the "anomalous relation" of such dependencies to the Government. The "relation" of Alaska is "anomalous," but nobody is excited about it. The Democrats have tried "reasserting the verity of the Declaration of Independence," as Mr. TOWNE says. The less they have to say about that smashed scarecrow of "imperialism," the better for them. "Independence" for the Philippines is out of the question, for the present at any rate. As for "ultimate" Statehood, that is too far off. Americans are able to wait for the ultimate. The immediate is their business.

What principles marked "immediate" has Mr. TOWNE? Revision of the tariff on a revenue basis. All right, if the Democratic protectionists are not too numerous. "Economy in public expenditures, honesty in administration." Ancient and fishlike, every party is for economy and honesty on paper.

Mr. TOWNE would declare "against every form of special privilege and monopoly existing either by virtue, or by permission, of the laws." The patent laws, for example?

Having reasserted the verity of the Declaration, Mr. TOWNE proceeds to reassert and repair the Constitution:

"We should pledge ourselves to respect the limitations of the Constitution and to restore the coordinate dignity of the Congress in our system."

"We should declare in favor of Constitutional amendments authorizing the direct election of United States Senators and the enactment of an income tax."

Respect the limitations of the Constitution by changing it. "Restore the coordinate dignity of the Congress"—whatever that means—by making the Senate a six-year House. Mr. TOWNE wants to "restore the action of the Federal Government to the principles of WASHINGTON and JEFFERSON," which were not precisely the same, we believe. At any rate, WASHINGTON and JEFFERSON were for representative government according to the Constitution, a form not direct and popular enough for Mr. TOWNE.

It would seem a little more Democratic to propose that the several States should levy an income tax, if they choose, but Mr. TOWNE's Democracy is liberal and composite.

Surely there must be plenty of Democrats who are willing to stick to the Constitution instead of trying to plaster it with amendments.

## The Name American.

IN THE SUN of March 18 Mr. JAMES P. MURRAY of Toronto reported a persistent objection on the part of Canadians to the appropriation by citizens of the United States of the name "American." He declares that there are other "Americans" who have an equal right to the title.

There are, and none objects to their use of it. If Mr. MURRAY of Canada and Señor GONZALEZ of Chile and Señor RODRIGUEZ of Mexico, or all of them and all of their compatriots, see fit to call themselves Americans, no power on earth can prevent their doing so. As far as the people of the United States are concerned, the title is quite as much conferred upon them by others as it is appropriated by themselves.

But Mr. MURRAY is wrong. He should play up for our limitation rather than blame us for presumption. Heaven only knows the mental wear and tear experienced by thousands of our people, of this generation and of earlier generations, in their efforts to find an acceptable substitute. No other term seems open to us. In declaration of his nationality a good citizen naturally wants a little opportunity for chest expansion. What possible sign of pride can a man display in announcing himself as a Statesman, a Statesman, a Statesman, or a States? We are even debarred by the unwritten laws of good taste from calling ourselves Statesmen.

Mr. MURRAY should reflect upon his blessings instead of scorning others for that which is more a misfortune than a fault. In their special tribulation the people of this country stand almost alone. Even the "pore benighted" "heathen" can call himself a Sudanese. We are more awkwardly placed than the Argentinians or the Mesopotamians. Mr. MURRAY is infinitely better off than we are. He can hold his head well up, expand his chest, and roll out a prideful, sonorous declaration that he is a Canadian. That is a title which is specific, distinctive and eminently honorable. It is a title of which any man may be proud, and which will describe him definitely in the minds of men the world over.

The people of Europe have no wish to be known simply as Europeans. They are proud to be known as Germans, Frenchmen, Spaniards, Swedes, Belgians, Swiss, Russians, and all the rest of the list. But we, from lack of a suitable alternative, must do the best we can with that which is at our disposal, parade under a general title, and run the risk of being asked by foreigners from what part of America we come.

If Canada would annex us we could be

Canadians. If Mexico would annex us we could be Mexicans. If Cuba would take us into her hegemony we could be Cubans. We do not want to call ourselves Alaskans, and the term Yankee is not suitable for all occasions. In sheer helplessness we call ourselves "Americans," but deny no other inhabitant of the Western Hemisphere the right to do the same—he otherwise behaves himself.

## The Panama Constitution.

We have before us the text of the Constitution recently adopted, and now operative, in the State of Panama. The document is of obvious interest to Americans, inasmuch as for a long time to come we are likely to maintain intimate relations with the youngest of Latin-American Commonwealths.

It is evident that in framing the preamble the authors of this latest formulation of an organic law had before their eyes the Constitution of the United States. We subjoin the preamble, italicizing the phrases which manifestly have been borrowed:

"We, the Representatives of the people of Panama, assembled in a national convention, with the object of constituting a Nation, of maintaining order, establishing justice, promoting the general welfare, and securing the benefits of liberty for us, for our posterity and for the inhabitants of the world residing on Panama, do hereby declare the will of God, order, decree and establish for the Panama nation the following Constitution."

In our own Federal organic law, there is no counterpart to the phrase "Invoking the protection of God," nor to the references to a particular religion which, as we shall presently point out, occur in the Constitution of Panama.

The citizens of the new Republic, who by the way, are constitutionally styled Panamanians, comprise, first, all those who have been, or may be, born in the territory of Panama, irrespective of the nationality of their parents; secondly, the children of Panama parvenus born in another country, in the event of their coming to reside in the Republic, and expressing a desire to become Panamanians; thirdly, foreigners of more than ten years' residence in the territory of the Republic, who, professing some science, art or industry, or possessing some landed property or capital in circulation, shall declare before the Panama municipality in which they reside a desire to become naturalized Panamanians. Only six years residence is required if such persons are married and have a family residing in Panama, and only three years if the wife is a Panamanian. Also eligible to citizenship are those Colombians who, having taken part in achieving the independence of the Republic of Panama, shall have declared the intention of becoming citizens; and those who shall make such a declaration before the municipal council of the district in which they reside.

Passing over other articles relating to citizenship, we note that slavery is prohibited in Panama. Any person previously occupying the status of a slave becomes free the moment he or she sets foot in the territory of the Republic. Among the stipulations that collectively constitute what we should term a bill of rights, the following deserve special attention: For instance, all Panamanians and foreigners are equal before the law. All the inhabitants of the Republic have the right to assemble peacefully and without arms, and by them in accordance with the laws covering the crime committed and in the manner by law established. Once more, in no case can there be detention, imprisonment or arrest for debts, or purely civil obligations, except for the purpose of enforcing a "judicial embargo," or, in other words, of punishing contempt of court. We observe, lastly, that no one is obliged to give evidence in a criminal proceeding against himself or herself, husband against wife, wife against husband, or against any member of the family within the fourth grade of consanguinity or the second of affinity.

We pass to the articles which define the relation of the civil power to religion. The profession of all religions is declared free, as also any form of worship, without further limitation than the exaction of respect for Christian morals and public order. It is, however, recognized that "the Catholic religion is the religion of the majority of the inhabitants of the Republic, and the law will set aside for that religion an auxiliary fund for the foundation of a Conciliatory Seminary, and for missionaries to the native tribes. The Congress, however, will not be permitted to prohibit bequests or legacies made to Catholic institutions or for purposes of religious education. Article 34 provides that the destination of testamentary and other donations, made for religious purposes or public instruction, cannot be varied or modified by the Legislature. We should further point out that edifices dedicated to whatever worship, Conciliatory Seminaries and episcopal or curate dwellings, cannot be taxed, and can only be occupied by the State in cases of urgent public necessity. It is, on the other hand, provided that no minister of a religious creed shall occupy a public, civil or military office, unless the office be identified with the Church or public instruction.

In an article dealing with the freedom of the press we read that every person can freely express his or her thought by word of mouth or writing, through the press or by any other means, without being subjected to censure, so long as the utterance refers to official acts of public functionaries. Legal responsibilities will attach, however, when, by one of these means, the honor of individuals is brought into question. This article, together with other articles constituting a bill of rights, can be temporarily suspended through all or part of the Republic when, in the case of foreign war or internal disturbance, the safety of the State shall seem to demand it. But the suspension must be decreed by the National Assembly, if it is in session; otherwise, and if the danger is imminent, by the President of the Republic, though in this case the decree must bear the signature of all the Secretaries, and must

forthwith convolve the National Assembly in order that the grounds for the suspension of certain constitutional rights may be submitted thereto.

The Legislature of the Republic of Panama is unicameral, as is that of the kingdom of Greece, and as our Congress was under the Articles of Confederation. The legislative power is exercised by a body denominated the National Assembly, elected by all male citizens over 21 years of age, and composed of as many Deputies as correspond to the electoral districts, the ratio being one Deputy to each 10,000 inhabitants, and one more for a residue not less than five thousand. The Deputies are elected for four years. The National Assembly may be convoked by the President of the Republic at any time in extraordinary session, but its ordinary session begins, without the necessity of convocation, on the 1st day of September in every alternate year. The relation of the Legislature to the Executive cannot be assigned distinctly either to the "presidential" or to the "parliamentary" type of government. The President, who is chosen by the people for four years, but is not eligible for the term succeeding his own, can appoint or remove the Secretaries of State, but no other act of his is valid until it has been approved and made known by a Secretary of State, who by such approval becomes responsible therefor. The Secretaries of State are the sole organs of communication between the Executive power and the National Assembly. Each of them is bound to submit to the Legislature soon after the beginning of each session a report of the affairs belonging to his department; he can propose projects of law, and take part in the debates. The inevitable effect of such provisions will be to make the Cabinet Ministers dependent on the good will of the Legislature.

A qualified veto power is vested in the Executive. That is to say, a bill, if vetoed, must be returned to the National Assembly within a definite time, and with the objections specified, and, except when these are based on alleged unconstitutionality, the veto may be overruled by two-thirds of the Deputies present, provided they constitute a quorum. If, however, the question of constitutionality shall be raised by the Executive, the proposed law must be submitted to the Supreme Court of Justice, which, within six days, must say whether the project is constitutional. An affirmative decision by the court makes it obligatory on the Executive to sanction and promulgate the law. This provision shows that in the Republic of Panama, as in the United States, the Federal Judiciary is not a subordinate, but a cognate department of government, the supreme expounder of the organic law.

As regards the extent to which local self-rule is authorized, the Government established by the Panama Constitution is less centralized than that which has prevailed in Colombia since 1886, but it is much more centralized than that to which we are accustomed in the United States. The seven provinces into which the Panamanian territory is divided do not elect their respective Governors. On the contrary, each Governor is appointed by the President of the Republic. It is left for the National Assembly to determine how, in each municipal district, the Mayor shall be named. It is probable that he will be appointed, either by the President of the Republic or by the provincial Governor. It must, at the same time, be recognized that the municipal districts will have a much larger measure of autonomy than they have enjoyed under the Bogota Government during the last eighteen years, for they will have the power of electing municipal councils which will control the local administration.

We come to the machinery for constitutional amendment. The Panama organic law can be changed by an act of the National Assembly, provided this act, when resubmitted by the Executive at the next ordinary session, shall be approved by two-thirds of the Legislature. We observe, finally, that the tutelage relation of the United States to the new Commonwealth is recognized and defined in an article providing that "the Government of the United States of America may intervene in any part of the Republic of Panama for the purpose of establishing the public peace and constitutional order, in the event of the same having been disturbed; in case, by virtue of a public treaty, that nation (the United States) assumes, or shall have assumed, the obligation to guarantee the independence and sovereignty of the Republic."

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the New York federation. The building it is proposed to purchase is of so large a price, half a million dollars, that this club movement must now be on a large scale and very successful. If its project is carried out these affiliated associations will have a clubhouse which in size and appointments will compare favorably with the most important of the men's clubs in town.

It is a remarkable undertaking and demonstrates anew the great progress made by women since the period, about fifty years ago, when amid derision and gloomy predictions a few women started the movement to escape from the restraints of the traditional domestic seclusion to which feminine activities were then confined. The ridicule amid which their early struggles were made has been succeeded by serious consideration of the right, the propriety and the advantage of women organizing themselves into associations similar in character to those established for centuries by men. It is a marvellous change in public sentiment, and how completely revolutionary it is, only those who can understand whose memory goes back to the time when first Woman's Rights found expression in a few daring souls.

## Rifle Practice for the Militia.

The days when every American man and boy was a woodman and a good rifle shot are gone. Most of the citizens on whom the nation must rely in time of war never saw the army rifle, and know nothing about its use. Even the ability to handle a shotgun does not make a man a rifle shot, and when a call is made for volunteers for the army, most of those who respond must be taught the very A B C of caring for their arms. The National Rifle Association is trying to improve this condition of affairs by organizing rifle clubs throughout the country under Government patronage, and in order to carry out its plans it has asked Congress to authorize the War Department to lend rifles, under bond, to such organizations, and to sell ammunition to them at cost price.

President ROOSEVELT, himself a competent rifle shot, is heartily in favor of the plan. If it is carried out clubs would be organized under the regulations prepared by the National Board for the Promotion of Rifle Practice, and the records of their members would be preserved in the War Department. The club members qualifying as marksmen would be enrolled under the designation "National Marksmen Reserve," and this reserve would be a second line of defence for the nation. Its members would be preferred for enlistment over men untrained in rifle practice, and it would perform a valuable service in imparting a proper education in firearms to the civilians upon whom the Government must rely in the event of war.

The interests of the Government are protected completely in the measures now pending in Congress. These bills are approved by Secretary TAYLOR, the General Staff and the National Rifle Association, besides the President, who would like to see a rifle club in every county in the country turning out crack shots every year. If enacted their effect on the Republic's soldiers in the raw would be excellent.

## The Strike of the Choir Boys.

An Episcopal clergyman, in a letter we print to-day, finds in the recent strike for more pay by choir boys at the Church of the Heavenly Rest an evidence of a decline of religious faith in this country and also of the baleful effect of "an absolutely non-religious system of education."

We cannot see that the grasping spirit of these mischievous boys affords any such evidence. It is rather a demonstration of the spread of the spirit of trade unionism, or of combination among wage earners to force employers to give them more pay. A strike by choir boys offends our clerical correspondent's true sense of proprieties in religion," but, after all, the offense, if offense there be, was not in the boys' demanding more pay, but in their getting any pay at all for assisting as "little ministers of the sanctuary."

This raises the whole question, and the old question, if anybody serving religion should be paid, whether he is a "little" or a great minister. That the laborer in the field of religion is worthy of his hire was a principle laid down by JESUS in His admonitions to the seventy disciples appointed by Him and sent, "two and two," "into every city and place whither He himself should come." It does not offend against the clerical "sense of proprieties in religion" that ministers in churches are paid professional salaries and that the maintenance of religious worship generally involves the expenditure of money among those directing it. Besides the minister, the choir is usually paid for its services, oftentimes a very large sum, and the organist, the sexton and other necessary assistants are also paid, so that the cost of keeping up a considerable house of worship is large in the aggregate. At all churches pews are rented, sometimes at very high prices, or worshippers are expected to pay for their seats or otherwise contribute toward the maintenance of religion. Appeals for money are made frequently by the pulpit or by printed circulars sent out among the members of the congregation. The temporal side of the church is managed on temporal business principles, and examples are not unknown of special inducements offered to clergymen in the way of salaries in order to secure their pastoral services. Accordingly, the choir boys at the Heavenly Rest who combined to get more pay cannot be accused justly of "impertinence."

Nor does this rather amusing strike afford any evidence of a contemporary decline in religion—no more than would a strike by the sexton of a church for more pay or by the organist, or a request by the pastor that his salary should be raised. It has nothing to do with any "system of education," religious or non-religious, any more than have strikes by men in many trades—men, oftentimes, of a distinctly religious education or of a profound religious faith—

with the hearty approval of priests and ministers.

As to choir boys, it is a very grave question whether their professional familiarity with the details, the incidents and exterior symbols of the mysteries of religion does not have a tendency to create some contempt for religion in the boyish mind. Many choir boys have a reputation for misconduct outside of the church which suggests the pertinency of the inquiry. It is apt to be dangerous to a boy's reverence for mysteries to let him behind the scenes to observe the working of the machinery necessary to produce the effect.

Our clerical correspondent's further suggestion that a paid choir magnifies its office and comes to regard itself as the main attraction, instead of simply an adjunct to the religious service, may have something in it; nor is it doubtful that purely congregational singing, which expresses the genuine religious feeling in the attendants, has its advantages. But music, and music which satisfies a high professional standard, is a necessary element in an impressive and imposing religious ceremony. Take away this music from the ceremonies of religion and they become bald, unless in periods of great religious excitement, when the passionate spiritual enthusiasm of the congregation finds thrilling expression in song; and, generally, good music implies the hiring of performers trained to produce it. Even in religious ceremony a theatrical element is necessary to produce the solemn effect desired.

Finally, if choir boys are paid it must be expected that they will demand all the pay they think they can get, and if combination in making the demand is possible among them and can seemingly be made effective, it may be assumed that they will use that means of compulsion, more especially as they are expert workers. They can charge what they choose for their services and naturally they will use the need of their special training as a means for getting it, without "impertinence" and without departing from a custom prevalent among all wage earners.

The remedy suggested by our clerical correspondent, that for such paid choir boys should be substituted "individuals willing to give their services gratuitously for the worship of God," is applied already in most country churches, where purely voluntary choirs are the rule; but such choirs are a traditional source of discord. A singer may be full of zeal in the worship of God, yet he may be a poor singer whose false notes destroy for other people the impressiveness of the religious ceremony in which he takes part.

President Eliot at Seventy.

To-day Dr. CHARLES WILLIAM ELIOT, Harvard's "young" President for thirty-five years, completes his three score years and ten, as vigorous, as progressive, as efficient, as when he first entered upon his office. The longest presidency in the university annals has been also the period of its most active life.

In the new creation of American universities Dr. ELIOT has been a chief agent, as he has been a leader in the metamorphosis in American ideas of education, from the primary school up, of all kinds, in the expansion of her influence, he has transformed Harvard completely. It is premature to estimate his work, for many years of activity in his office are still before him, we hope.

The whole country will join the Harvard graduates in the address of congratulation they send Dr. ELIOT to-day.

## RELIGION AND AUTHORITY.

The View of Another Catholic of Learning and Distinction.

TO THE EDITOR OF THE SUN.—Sir: While your correspondent, Mr. Tobin, has sympathetically given a vigorous and original analysis of the religious situation in Italy, the Italian truce expressed in the publication to which he refers, I would address him a few words of friendly expostulation.

He is evidently a very young man in whom the fine enthusiasm of youth has not been chilled by long contact with this very imperfect world. As he is a good Catholic, he surely recognizes that there must be some central authority, if there is a supernatural religion. If authority exists, it must exist somewhere, and if it is to regulate so vast a society as the Catholic Church, it must possess a highly complex machinery. The historical identification of the Papacy with the Italian race has been the fruitful source of unnumbered woes, along with much good, nobody denies. But would things have been much better if it had been fixed somewhere else?

No. The Almighty vouchsafed to carry out His designs by human agencies He implicitly ordained that there shall be shortcomings, perversions and failures. Ideals are not realized in this world. The very nature of the Italian should draw from history the conclusion that for the New Dispensation there is the House of Judah from whom the sceptre shall not pass away. Americans can easily understand how the inveterate Papist falls into the belief that the office exists primarily for his benefit, and is his by indefeasible right. The aspect in which the great horde of Roman functionaries, who look to the Pope as their only source of life, regards the administration is expressed in the words which Leo X. is said to have addressed to his brother: "Goddamn it! papato poché, Dio ce l'ha dato." Since God gave us the Papacy let us use it.

Since the strong arm of the law has been enforced order, especially in the mountain districts, the opportunities for earning a living under the ecclesiastical administration have become more precious. But the history of the Church gives us the convincing lesson that when abuses have ripened fully the disease has produced the remedy. The present Pontiff, giving privileges and honors to his means to follow in the footsteps of several of his illustrious predecessors, like St. Gregory VII., Paul IV., and Pius V., who have enshrined their names in benediction by laying down principles and laws at home. Mr. Tobin would accelerate the speed of the Divine mill, which, while it grinds exceedingly small, seems now to revolve some what sluggishly, by suggesting that there be a fund of patience in the fact that in our own time the providential march of events has liberated the majesty of Papacy from an ignominious partnership with a petty Italian State. The present constant development of Roman bureaucracy toward an absolutism which is swallowing up the rights of every subordinate authority is rapidly creating a worldwide groundswell which, like all elemental forces, will work its way out. And then—? May he live to see it.

BROOKLYN, March 18. F. ESTIMA LENTE.

## A Catholic Satisfied With the Government of His Church.

TO THE EDITOR OF THE SUN.—Sir: In your paper of to-day Robert Tobin enters a protest against "the curse of Italianism" in the government of the Catholic Church. He also seems to be troubled because the Roman correspondent of a certain Catholic weekly, in a recent letter, "declares that Americans are unfit for a share in the Church's government because they are so monstrously ignorant of the history and principles of the Church." It is just possible that this may not be the true reason why there is only one Cardinal in the United States. We should not, however, read as much into an unauthorized statement of a Roman correspondent, and it is not worth while protesting against the false view of the Church held by some of our Catholic weeklies.

If it should be true that the red hats should crown some of our ecclesiastics in this country, we of the laity are content to allow the matter to the attention of the authorities of Rome. The Church in America will receive the Pope's letters and privileges and honors to which she is entitled, if the spiritual rulers here have the wisdom to recognize the fact that I have a sublime faith in the sagacity and far-sightedness of the men who govern the Church from Rome, and in the wisdom of my belief that, all in good time, the heads of the Catholic Church in the United States will devote some time to have raised to the dignity of Cardinals those prelates deserving of the honor. Until the hierarchy in America shall protest against the "curse of Italianism" in Church government, I cannot imagine why it should exasperate a single member of the laity. WILLIAM J. TOBIN.

NEWARK, March 16.

## A Roman Catholic Scholar's Questions.

TO THE EDITOR OF THE SUN.—Sir: Your paper of last Sunday contains Mr. Goldwin Smith's comments on Sabatier's work entitled "Religions of Authority." From the confident tone of the comments I presume that their author will find it easy to give a prompt and satisfactory answer to a few of the many queries which his article suggests.

Was there in the time of Jesus, or ever since, any religion which was not based on authority? And is not the concept of a religion other than one of authority of very recent origin? Is it not the product of the mind of the immediate followers of Christ, and to that of His disciples generally down to the present day?

2. Are there altogether new grounds—such as, for instance, as yet unknown to the writers of the "Religions of Authority," the Encyclopædia Britannica, or to DUCHESNE ("Fondamentalisme") to reveal the nature of the early Popes as "mythical"? Is the episcopacy of Clement of Rome, in particular, mythical?

3. Are the two in many Testaments writings accurate and elevated teachings concerning God and morality—representations of the mind of the God of Israel, the maker and ruler of all things, as holy and just, as requiring of His worshippers chiefly in the Old Testament, and in the New, the deeds of mercy as punishing sinners in order to bring them to repentance, and to a life as commanding the love of one's neighbor?

4. Are the words "Christianity" and "Christian" as with which Christianity can be historically connected, and in which must be considered the fulfillment, as affirmed by Christ Himself? AN INQUIRER.

BALTIMORE, March 19.

## Suggestion From Our Consul at Venice.

TO THE EDITOR OF THE SUN.—Sir: United States Consul Robert W. Bliss of Venice, Italy, writes me as follows:

Our merchants must be made to realize that in order to compete successfully with England and Germany in the European market they must send out their own agents, not only to solicit orders, but also to take the wants of their customers, the system of credits and other questions which vary according to the country.

We are a young nation commercially, but the United States must be made to realize that the merchants of the New York and London markets have been taken so rapidly that certain business lessons have been skinned over, leaving little impression. This, to which I refer, is one which will, sooner or later, force itself upon our manufacturers, and which they must recognize and meet. The earlier it is done, of course, so much the sooner will the attendant benefits be felt, while delay means loss and difficulties a second course will be encountered.

These are words of wisdom and deserve the attention of all who are interested in the expansion of American foreign commerce.

W. W. WILSON, J. BALLARD.

SCHENECTADY, March 18.

## Oddities of the Barge Canal Business.

TO THE EDITOR OF THE SUN.—Sir: C. M. Symons, who has been appointed to the position of permanent secretary to the New York Canal Board, is expected to remain here in Washington and continue his duties in full, giving only his odd moments to the New York Canal Board. How do the people of the State feel about having the odd \$100,000 spent in odd moments? It is too odd!

WASHINGTON, March 17.

## The Silence of One Prophet.

TO THE EDITOR OF THE SUN.—Sir: Hurray for the prophet! One of them wrote you from Brooklyn on Feb. 14 that when some tremendous changes predicted by him to occur in the war situation after March 10 or March 11 had occurred, he would write reminding you of his prophecy.

Can't you get a letter of explanation from him? NEW YORK, March 19. SEVENTH SON.

## The Modern Way.

"Do you think you have written any lines that will live?" she asked the famous author.

"Yes," he replied, "I have sent some private and confidential letters and have friends which they will probably publish after my death."

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